

St. Boniface

Catholic Church

stboniface.net

230 1st St. NW - Lidgerwood, ND 58053

Also Serving St. Martin of Tours, Geneseo and Sts. Peter & Paul, Cayuga

Weekend Mass Schedule

Saint Boniface

Saturday - 5:00 p.m.

Sunday - 8:30 a.m.

Saint Martin of Tours - Geneseo

Sunday - 10:30 a.m.

Saints Peter & Paul - Cayuga

Sunday - 12:00 p.m. (noon)

April 13, 2025 - Palm Sunday of the Passion of the Lord

A God Who Knows How It Feels

Christ could have spoken anything from the cross, so why did he choose to recite Psalm 22? And why is it so important that we recite that same Psalm at today's Mass?

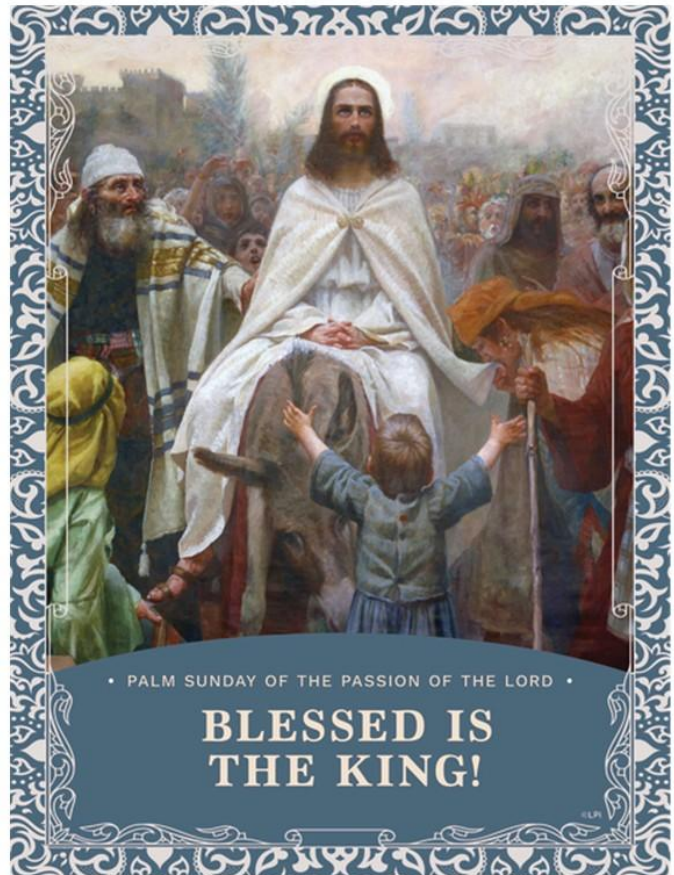
"My God, my God, why have You abandoned me?"

We've never known the Jesus of the Gospels to doubt the will of God. We've never known him to be a defeatist or to give into feelings of despair. He's the hero who walks on water, the Savior who is welcomed to Jerusalem with a pathway of palms. And he knows how this story ends; he knows full well that his Father has absolutely *not* abandoned him.

So why does he say this? Jesus doesn't make offhanded comments, especially in his last hour. Today, when we repeat the words that he calls out in his darkest moment, we must remember that he wants us, very particularly, to consider them.

With his crucifixion, Jesus reminds us of his humanity. He is a man of flesh that can be torn and blood that can be shed. Somehow, in tandem with his divinity, he still possesses a heart that knows fear and pain and longing. And with this seemingly hopeless cry, he reminds us of that.

Let us never doubt that Jesus can relate to us in our brokenness. This is the week, friends. This is the week that reminds us that our God is a God who knows every pang, every trembling, and every uncertainty of human life. Our God knows what abandonment feels like. He knows what rejection feels like. He knows what it is to keep going when the strength and the will has disappeared.



Isaiah 50:4-7 | Philippians 2:6-11
Luke 22:14-23:56

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Weekly Mass Schedule



Sunday Liturgies		
Saturday, Apr. 12	5:00 pm (St. B.)	† Marcella Gettel
Sunday, Apr. 13	8:30 am (St. B.)	Pro Popula
	10:30 am (St. M.)	Special Intention
	12:00 pm (Sts. P&P)	† Doug Spieker
Weekday Liturgies		
Monday, Apr. 14	NO MASS	
Tuesday, Apr. 15	NO MASS	
Wed., Apr. 16	10:00 am (Dakota Est.)	Max Thomas
Thursday, Apr. 17	7:00 pm (St. B.)	† Donna Spellerberg
Friday, Apr. 18	3:00 pm (St. B.)	Church Service
Sunday Liturgies		
Saturday, Apr. 19	8:30 pm (St. M.)	† Peter & Eva Slabik
Sunday, Apr. 20	8:30 am (St. B.)	Pro Popula
	10:30 am (Sts. P&P)	† Doug Spieker

Reconciliation Schedule

St. Boniface: Saturday & Sunday – Before/after Mass
Thursday – after Mass

St. Martin: Sunday – Before and after Mass

Sts. Peter & Paul – Before and after Mass

Prayer Requests

Please keep the following people in your prayers:
 Dan Schmit - Tony Schouviller - Joan Moerke
 Shelby Northrop - Peggy Harles - Nick Podliska
 Rick Kane - Dan Frolek - Shirley Ahrens - Barb Perry
 If you have any imminent prayer requests, please call or text Cindy at 701-640-1401.

All Parishes

Eucharistic Adoration – **There will be Adoration on Holy Thursday!** Please come and spend time with Jesus on Thursdays in adoration, anytime from 5am – midnight. We need a regular for the 5-6 pm slot and still need someone to share the 9-10 am, 2-3 pm, and 3-4 pm adoration slots. Please contact Sharon at 612-790-1211 or 538-7010 if you are able to help.

CCD/CYO – There will be **NO** class this week.

3rd Grade Confirmands - Please keep our 3rd graders in your prayers as they prepare to receive the sacraments of Confirmation and Holy Eucharist on Saturday, April 26: Cody Heley, Scarlett Kackman, Parker Lyon, Hallie Milbrandt, Kolby Oster, and Greta Podliska.

Congratulations to Michael and Kathy Skroch on their 50th Wedding Anniversary – Please come and celebrate with them on Saturday, April 26 from 1-4 pm at the Lidgerwood Museum.

The Father Restores His Beloved Children’s Innocence on Calvary - On Palm Sunday of the Lord’s Passion, Year C₂, we hear the culmination of Jesus Christ’s extraordinary story and witness his grand plan to restore the world to its original purpose and return his people to their innocence.

We all know how deep the pain of sin goes. Sin has wrecked every life, and not in some abstract way. We can each name one sin — something we did, or something that someone did to us — that left a wound as fresh today as the day it happened.

And we each know exactly what we would do if we could go back to the moment right before we hurt the people we love the most, right before we were wounded by someone we trusted, right before we were forever changed. If we could, we would go back to that moment and get as far away from that sin as possible.

Now, imagine you were God the Father, and you could go back to the very first sin, the headwaters of the poison of sin, and cut all sin off at its source. God created a Paradise for his children. He made Adam and Eve to be his pride and joy, in his image and likeness, and put them in charge of Eden. He gave them reason to know and contemplate the truth, and they used it to manipulate each other. He filled their lives with beauty, and they channeled it toward self-gratification. He gave them goodness to share and delight in, and they schemed ways to horde everything they could get for themselves. They handed his Paradise the devil, and like the vineyard workers in the parable, destroyed everyone who tried to restore it.

Well, Jesus is God. He didn’t just wish he could go back and undo what we did. He could fix it, and he did.

“He who has seen me has seen the Father,” Jesus has said. So you can imagine the Father longing for the kingdom of Eden to return when he says: “I have eagerly desired to eat this Passover with you before I suffer, for, I tell you, I shall not eat it again until there is fulfillment in the kingdom of God.” And since Jesus is God, when he gives us his Eucharist, he is the Father trying to coax us to drop the forbidden fruit in favor of something greater. Jesus instructs his followers in the ways of Paradise when he says: “Take this and share it among yourselves; for I tell you that from this time on I shall not drink of the fruit of the vine until the kingdom of God comes.” He sees his children enslaved to our selfish desires and he says: “This is my body, given for you,” and “This is my blood, shed for you.”

When God does this for us, our twisted natures fight back. Judas storms away from the table to sell him out, and the apostles bicker about who is the greatest.

Jesus shuts them up. He tells them that the greatest among them serves the others. And then he describes the new Eden he wants to make, not a garden of plenty that Adam and Eve tend, but the whole world that the Church sanctifies. He says: “I confer my kingdom on you, just as my Father has conferred one on me, that you may eat and drink at my table

in my kingdom and you will sit on thrones judging the twelve tribes of Israel.”

Then, to restore our innocence, Jesus takes our sin onto himself. We know how much pain sin has caused us in our own life. On the Mount of Olives, Jesus takes all that pain on to himself — not just the pain of the first sin, but all the pain of every sin. And it causes him unimaginable agony. He prays, “Father, if you are willing, take this cup from me; still, not my will but yours be done.”

An angel appears to strengthen him, but it isn’t the strength of consolation, it is the strength to tolerate crushing pain, as Jesus makes himself guilty of every sin — every betrayal of trust, every destruction of another life, every wounding word, every abuse of a child, every abandonment of our responsibility to love. No wonder “his sweat became like drops of blood falling on the ground.”

The apostles sleep through it, then one betrays him, then one denies him, increasing Jesus’s pain even more. The Gospels record other instances where crowds tried to kill Jesus. They tried to throw him off a cliff in Nazareth, and they tried to stone him in the Temple. He eluded them every time, passing through them unhurt, because he is God and he can do that. But he doesn’t do that this time.

This time, he hands himself over to be arrested, saying to sin, “this is your hour, the time for the power of darkness.”

At his trial, we see the whole history of sin replayed in miniature. Adam and Eve turned their backs on their loving Father, and now, Peter echoes them, saying, “I do not know him.”

When Adam and Eve sinned, they treated God like a false tyrant who was trying to keep the best things away from them. Now, “The men who held Jesus in custody were ridiculing and beating him. They blindfolded him and questioned him, saying, ‘Prophesy! Who is it that struck you?’ And they reviled him in saying many other things against him.”

Jesus doesn’t say anything in his defense, not because he isn’t guilty, but because he *is* guilty. He has made himself guilty of our sins, of every sin from Adam and Eve to the end of time. But he only admits to being God. And that is why they reject him. They choose chaos and death over order and life. They say “Release Barabbas!” the rebellious murderer, then, pointing to the Lord, they say, “Crucify him!”

Then, on the way to the cross, we see the story of redemption replayed in miniature. First, we meet a man who represents every Christian. The Gospel says, “As they led him away they took hold of a certain Simon, a Cyrenian, who was coming in from the country; and after laying the cross on him, they made him carry it behind Jesus.”

This is a man who had come to do his duty in the Temple at the year’s Passover; he was a religious man. Now he carries the cross behind Jesus, and takes part in the true and final Passover. He does what Jesus commanded each of his apostles and each of us to do: “If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.”

But what does that command mean, in practice, for those of us who aren’t there on Calvary literally carrying a cross?

Jesus meets the women of Jerusalem to show us.

A group of women are crying and carrying on because a terrible thing is happening to Jesus. But Jesus’s mind isn’t on his own present circumstances. His mind is on the terrible future that will come to those who reject him.

He is thinking of Adam and Eve and the whole history of sin that they began, when he says “Do not weep for me; weep instead for yourselves and for your children.”

He knows sin doesn’t bring life and joy, it brings death and loneliness, and he says “the days are coming when the people will say ‘Blessed are the barren,’” which means “blessed are the lonely.” He sees the whole future, including the anxiety and despair and suicide in our day, and warns, “The days are coming when people will say to the mountains, ‘Fall upon us!’ and to the hills, ‘Cover us!’”

The women of Jerusalem see Jesus climbing the hill to his death, but Jesus sees the road back into Paradise, and the restoration of Adam and Eve. He says, “If these things are done when the wood is green what will happen when it is dry?”

He began Holy Week by cursing a fig tree, a symbol of forbidden tree. Now he wants to re-open access to the tree of life. He spent Holy Week painting pictures of the garden of Eden, telling them he is wheat that dies and rises, that he wants to welcome them into his vineyard, that he is a vine and that they are the branches. Then he climbs onto the tree of death that he will transform into the tree of life, the cross.

But then, at the story’s darkest moment, everything starts to change. As Jesus is hanging from the cross, nails through his hands, people sneer at him and even his executioners mock him. But he looks past their sins and sees his beloved children, made in his image and likeness, and calls out, “Father, forgive them, they know not what they do!”

His cry for mercy is immediately taken up by one of the criminals hanging with him, who rebukes the other criminal for reviling him, saying, “We have been condemned justly ... but this man has done nothing criminal.”

Instead of mocking Jesus as a pretend king, he treats him seriously as real royalty, and says, “Jesus, remember me when you come into your kingdom.”

This is the first sign that the Father’s plan is working. Jesus, with his voice eager like the Father’s voice seeing his sinful children beginning to return to Eden, says, “Amen, I say to you, today you will be with me in Paradise!”

Jesus wants to welcome us all back. This is why he said, “I gave my back to those who beat me, my cheeks to those who plucked my beard,” and “my face I did not shield from buffets and spitting.” This is why “he emptied himself, taking the form of a slave,” this is why “he humbled himself, becoming obedient to the point of death, even death on a cross.”

He knew that: “Because of this, God greatly exalted him, and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

He knew that, by taking our sin onto himself he could take our moral suffering away once and for all and bring us by his side into the New Eden, the kingdom he came to establish “on earth as it is in heaven.”